TOWN
&
COUNTRY
CHURCH

These Papers

BECAUSE of wartime printing conditions, it has been found necessary to issue TOWN AND COUNTRY CHURCH as a bulletin without regular monthly frequency. We expect, however, to be able to make available a series of informal papers, and to print nine of these issues in the course of twelve months, as we had planned and promised. The Committee on Town and Country of the Home Missions Council and the Federal Council of Churches asks you to be patient if copies do not arrive regularly.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

This Issue
No. 12
Published November, 1944

Bonebrake Theological Seminary

Confessions of a Rural Intern

HAL LEIPER

IN isolated commmunities I have taught several vacation church schools. I have conducted protracted meetings; sharing the life in a home; joining in the class room, recreation, and hikes of the school; conducting cottage prayer meetings.

I have conducted a survey of a culturally, physically, and religiously "inland county," first digging for statistical facts in libraries, then living at the county seat to talk with ragged children, teachers, lawyers, "the" banker, farmers, and social welfare workers.

For four winter months I served as student pastor of two rural village churches. One was the center of another county, and the other was a railroad station for operators and switchmen on the tunneled route of the Southern winding across the highlands. In addition to the church programs, scouting, O.P.A. service, and young people's conferences, I was begged into the principalship of a rural school, teaching 6, 7, and 8 grade children for two months at the close of the year in a transition community—from lumber camp to mining town.

While in this county I watched the human erosion as roots of faith died when people pulled away from farm, family, community, and church to enter the money-minded whirl of defense operations nearby. Writing on rural worship for a ministers' work-camp, attending rural workers' conferences, and studying rural sociology with my internship pastor, I have had a rewarding introduction to the wealth of people, organizations, and books in the rural life movement.

Beyond the usual experiences of an internship, some special vistas have unfolded before me, as a *rural* intern. From these vistas, which have not only re-interpreted, but also redirected, my life journey, six views seem most worthy of sharing.

First, *I have learned to believe in the mission of the rural ministry,* its central importance in the Christian movement, and its strategic place in developing lives of loving obedience, and in laying foundations for world peace. The reasonableness of such a venture might be seen from school studies, but the motivating passion that calls forth action can only be caught from fellowship withone who has "given his life" in this mission.

The second vista shows that only *a family-farm society offers the best opportunity for realizing a Christian community,* where God's Kingdom can approach incarnation in religious, social, educational, political, and economic phases of living. Where else can one find so great a possibility of Christian family life? Where else can one have so natural a cooperative community? Where else can education be so complete? Rural life offers a completeness small enough to be served and commanded by Christ in its totality. The church, no longer a segment of life, can become all of life!

In the third place, *certain convictions about seminary training* have come. The philosophy of rural life and church work must be known by all, for so many students have been cornered unaware by an urbanized outlook making normal the death-qualities of wage-earning, mass-production, leisure-time culture, overlooking the supply lines from country folk and resources. More room must be made for learning from the teaching of one who is fresh from the job on the field, for it carries an enthusiastic realism more commanding of the will than the teaching of one whose constant field is teaching. Seminaries must place a greater emphasis on the student's development of devotional and prayer habits, so that the real power of Christian service is not obscured by the frenzied attention to tools of technique and theory.

The fourth view is that of *the central place of family life.* The Church must critically remodel her approach to place the ministry to family living as her very first priority job!

Among these views comes that of *the earth as holy,* and of conservation of its surface and inner reaches as a Christian obligation of love for our Creator and for our every neighbor, past, present and future. I saw how proper living on the land and Christian treatment of God's soil would bring the benediction of peace to human living.

The last, and most important, value of this internship, has been *a deepening of faith and spirit* by ministering in life-situations bigger than myself which have demanded drinks from the wells of the Bible and freshening power from relaxed communion with God. Full-time ministry to others nourishes faith-cravings that school life can not afford, although seminary courses demand greater faith for fuller appreciation.

On the basis of this walking with God in the kind of life for which I am in training, and with the quickening that grows from these new vistas, I am eager to turn back from the hills to the main road again—more informed, more understanding, more thankful, more sure of a Rural West China goal, more inspired, and more humble.

Preacher Walks 4000 Miles a Year

• "Guy Wesley Howard, the walkin' preacher of the Ozarks, is 52 but looks nearer 40, and has the pep and endurance of young men in America's armed forces. To carry on his work among the hill-folk of southern Missouri and northern Arkansas, he walks around 4,000 miles a year," according to an article in the September issue of *Coronet* magazine.

Clad in high-topped boots, a flannel shirt and khaki breeches, he tramps from 30 to 40 miles a day and conducts an average of 250 meetings yearly among the farming people. As pastor of the Gainesville Christian Church, a structure built of native stone, Howard lives in a hilltop home just outside of town and is glad he turned south to the Ozarks rather than north to a city parish.

The Rural Church and the City Church

A City Minister's Comments

JOSEPH IRVINE CHAPMAN

• What relation do the problems of the rural church have to the city churches? The average city church is largely composed of those who had their roots in the rural communities.

Once a census was made of the First Baptist Church in Syracuse, a church with around 2000 members, and it was found that 80 per cent of the members came from smaller communities. I think this is a higher proportion than we would find in many city churches, but it is indicative of the fact that the majority of our city people were born and reared in the smaller places. Our city church is dependent upon the influx of people from the rural places.

Contrasts

In one small place I know a Jew was unknown and a Catholic was as rare as an antique. In Brooklyn it is a source of great wonderment when we happen to meet, outside of our own circle of friends or the church, another Protestant! With the small families that characterize the average Protestant family in the cities, the Protestant church would become almost extinct in a comparatively few years, if it were not for the fresh blood that comes to us from the rural and village churches.

Yet we are largely failing to minister to the Protestant population in the rural regions. We are letting large numbers of youth go forth into the cities without any religious heritage. And we can be sure that if they don't have it when they come, they stand very little chance of going to the churches to secure it, when they come to the city! To survive as city churches, we must adequately minister to the rural churches now. They represent our chief source of raw material. The wells are waiting to be tapped. The fields are white unto harvest. We must in some way provide and sustain the harvesters.

Someone once complained to Alfred E. Smith, when he was governor of New York, about the system of centralized school which he fostered. Why, they demanded, shou the city tax rate be so high when did not cost that much to educa the children of the city. The gove nor replied that this was indeed tru but the city had the money and th country had the children and he pr posed to get the two together. I this one respect at least, he was wise statesman. The rural areas t day are blessed and are blessing ot er sections with fine leadership.

Wisdom for the Church

Can we not be as wise in th church? What are we going to d about it? This is all the more diff cult for those who insist on each l cal church being independent. Som churches have made a start by i sisting that no man can be place without assurance that he will r ceive at least a minimum salar such as $1200.00 or $1500.00 for single charge, more for a doub charge. The difference, in case th church or churches cannot pay th amount, comes out of conferenc funds for this purpose.

Certainly, we must think of th rural church as a part of our grea opportunity and we must do som thing to insure adequate leadershi and proper equipment. That this a problem is suggested by an ite in a very recent *Watchman Exam iner* that spoke of several church in Ohio that were in great need ministers. They were rural fiel and offered great opportunities, th item said. I doubt if the mail h been loaded with offers. Yet ci churches, it is said, have so mar applicants, when the pulpits a vacant, that the pulpit committe wonder if every other person America is a minister. Surely there something wrong, and it is time w right it.

Harvest Home Festivals

• The *Ohio Christian News* repor that Harvest Home celebrations a proving to be more and more po ular from year to year and that mar churches in Ohio now observe ther

The Rural Exchange

The Rural Exchange got its start the monthly meetings held by 10 ethodist ministers whose parishes ver adjoining halves of four coun-es in southeastern Wisconsin. even of us held open country or llage churches, while three were cated in cities up to 5000 in pop-lation. Most of us were young and ger. We met at a different parson-ge each month, holding a meeting the morning, potluck dinner (our ives came too) and a business ses-on in the afternoon. Although the oup was very informal a real com-unity of mind existed.

Board secretaries, bishops, district perintendents and religious educa-on directors were bombarding us ith a blizzard of paper, and most it was worse than useless. What e men in smaller rural churches eeded, we decided, was the equiva-nt of a "bull session," a publica-on which would pass along ideas, ethods that worked, effective bul-tins or articles, and other practi-l as well as inspirational material.

The ferment for a conference ral society was working at that me, so we decided to experiment. ach man chipped in a dollar, and hn Walker of Lake Geneva volun-ered to get out the first issue hich came out in 1940. The editor-ip was to be passed around from e man to the next, but after a few onths of that we picked one man r editor: Milton Leisman.

The *Rural Exchange* promoted e idea of a Town and Country So-ety, and at the next annual con-rence session one was organized. he *Exchange* became its organ, and s been passed from one editor to other, until now that job is part the function of the president. The ciety has always been small, but e mailing list for the *Exchange* s always included at least half the inisters in the conference. Fifty nts a year covers costs, and we ink it is worth it. It is highly in-rmal and personal, with no posi-n but with plenty of punch and wer. It is published by L. D. ephenson, Oakfield, Wisconsin.

SAMUEL G. BEERS

12,000,000th Member

The twelve millionth member of the Boy Scouts of America since it started nearly 35 years ago is 12-year-old Preston Ellsworth Koentop (above) who is doing a man-sized job, handling tractors and other farm machinery on his father's 151-acre farm at Brandon, Wis. His dad was a Boy Scout in the same town just 30 years ago. Typifying the average American boy, the twelve millionth member was the guest of national rural and Boy Scout leaders at a luncheon in Chicago and spoke on a coast-to-coast hook-up with Burridge D. Butler, Editor and Publisher of "Prairie Farmer", Wheeler McMillen, Editor of "Farm Journal and Farmer's Wife", both members of the National Committee on Rural Scouting, Walter W. Head of St. Louis, President of the Boy Scouts of America and Dr. Elbert K. Fretwell, Chief Scout Executive and Editor of "Boys' Life."

United Church Canvass Works

• The United Church Canvass, with a national office at 297 Fourth Avenue, New York 10, N. Y., publishes a circular entitled *It Works*. This is a movement to encourage the simultaneous Every Member Canvass in all communities either in the fall, November 12-December 3, or in the spring, February 18-March 11. Write to your denominational headquarters, or to the national office.

Let's Talk It Over

• The above is the title of "A brief manual for discussion groups" by D. E. Lindstrom, published as Circular No. 581 by the Illinois College of Agriculture at Urbana.

When Joe Comes Home

• The Bureau of Agricultural Economics, U. S. Department of Agriculture, Washington 25, D. C., publishes a discussion circular entitled *Let's Talk About When Joe Comes Home and Comes Back to the Farm*. Single copies are available through your local County Agent, or from the Bureau.

Teacher Shortage of 70,000

• The National Education Association estimates that the public schools will lack 70,000 teachers this fall. Many of the schools lacking teachers will be in rural communities. This is described as the "greatest teacher shortage in our history."

Sem.—Ag. Cooperation

CALVIN T. SCHNUCKER

• Following is the agreement for cooperative courses between the Iowa State College of Agriculture and Mechanical Arts and the Theological Seminary of the University of Dubuque:

The courses are divided into two sections. The first section consists of six weeks on the campus of the Seminary at the University of Dubuque. The second section consists of six weeks on the campus of the State College of Agriculture.

Section One: Six professors, serving on the staff of Iowa State College, are sent to the University of Dubuque as an extension service of the college. Each of these professors is responsible for one section of instruction which lasts two hours a day for one week. The six weeks are to run consecutively. Theological students receive credit for this course under the subject titles of Rural Sociology and Rural Church Techques I. The course is open to church leaders in the surrounding area. Students from the Wartburg Seminary (American Lutheran) are also invited to attend and have availed themselves of this opportunity.

The costs of the course are the same as those of any other seminary course. No tuition is charged. Board and room must be provided by the participant, with the exception of the regularly enrolled theological student. The salaries of the visiting professors are paid by the State College through Extension Service. However, their traveling expenses between Ames and Dubuque and their meals and lodging, while on the campus, are provided by the University of Dubuque. These courses are on a graduate level.

In order to clear this type of cooperative enterprise with the State Board of Education, the entire session is handled as a service of the Extension Department.

Section Two: The courses offered on the campus of Iowa State College are entitled "The Farm Survey School and Rural Pastors." Three areas in agriculture are explored:

1. Agronomy
2. Animal Husbandry
3. Farm Management

These courses are so arranged that they may be used as supporting credit at State College for those desiring to work for their masters degree in rural sociology or as regular credit in rual sociology at the University of Dubuque.

Students enrolling pay the regular six week tuition charge which amounts to $25.00. They also provide their own board and room.

These courses are taught by the resident staff of the Iowa State College. Credits are transferred from the registrar's office of Iowa State College to the Theological Seminary.

These courses are open to any who desire to enroll whether they are Presbyterians or of other creedal background.

Planning Church Buildings

• *Planning the Small Church,* a book of plans and suggestions for ministers, field superintendents, building committees, architects, and all interested in the erection and improvement of smaller church buildings. Forty-four pages, including durable cover, more than 100 cuts of plans, exteriors, designs and some interiors, including plan of a kitchen in large scale.

It is not intended that the book be used simply as a catalog of plans, however, but that it will be studied for suggestions in connection with a church building or enlargement enterprise. Plans and designs for churches costing up to $30,000 are shown. There are two or three substitutes for the one room church. The price is $1.00; it might well be worth $100.00 to building committees or pastors. Since a smaller book is not likely to be published for a few years, an early order is recommended since the printers must take down the forms at once.

The book is published by the Church Building Committee of the Home Missions Council, Room 61, 297 Fourth Avenue, New York 10, N. Y.

Town & Country Church

Published by the Committee on Town and Country, Home Missions Council of N. A., the Federal Council of the Churches of Christ in America, and the International Council of Religious Education.

297 Fourth Avenue New York 10, N. Y.

15c a copy; nine copies, $1.00

Remit to the Home Missions Council

Board of Editors

Rural Church Officers

The following persons with responsibility for town and country church in the religious bodies and interdenominational agencies constitute the *Board of Editors:*

EDWIN L. BECKER, United Christian Missionary Society, Disciples of Christ.

MARK A. DAWBER, Executive Secretary, Home Missions Council of North America.

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HENRY S. RANDOLPH, Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U. S. A.

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M. R. ZIGLER, Brethren Service Committee, Church of the Brethren.

BENSON Y. LANDIS, Secretary, Committee on Town and Country, Managing Editor.

Walking What We Talk

MARTHA H. McCARTER

• Steep mountain trails mus t be climbed, streams forded and the "hollers" penetrated, if we are to carry out Christ's command to serve the poor and lonely who call our remote section of the Big Smoky Mountains "home." There is no other way to reach them . . . .

The mothers join their youngsters in our kindergarten at the John Ringen Memorial Church. They help us out, sew and make clothing we remodel from donations. Nothing is wasted. Left-overs from the clothing are sewed into quilts. The mothers help to prepare the hot lunches we serve daily. In many instances we know that this is their only hot meal.

Living conditions in some of the homes have changed very little for generations. Many of the parents and grandparents are as yet unable to read or write, so our training in abundant Christian living is sometimes quite elementary. Through helping the children we hope also to reach the parents. We believe we understand what Jesus meant when he said, "A little child shall lead them."

In our visits to the homes we are often called upon to help those who are ill and in need of medical assistance. Health education has long been lacking in the mountains. We also give pre-natal care to prospective mothers and instruction in nutrition and child care wherever needed.

From far and near our friends share in our mountain work. Contributions of clothing furnish us with material which when washed, pressed and mended, is sold at our rummage sales. The proceeds go to our hot lunch fund, for medical supplies, firewood for two churches and school, burial expenses, and for extreme cases of individual need.

Half of the substantial potato crop grown last year on a plot of our land which was rented to a farmer on "sharecropper terms," is being used for the children's lunches. Fertilizer and seed were purchased with mission funds. The farmer planted, cared for and harvested the potatoes and received half of the yield as his "share."

We have also financed our crop of hybrid seed corn with missionary money, contributed by a church in Rockford, Ill., with the hope that other farmers will see the success of the crop as raised on my farm and will decide to raise it themselves in the future. It yields two ears to the stalk, while our mountain corn yields only one. One man, who this year raised the corn with great satisfaction, says that never before has his crop yielded so bountifully. "It's the only kind to raise," he says. And he is right.

One important lesson we try to teach the mountain mothers is to serve one-third of their available food three times a day and not in one large meal at one time. Canning and preserving food is popular, too, among the mountain women, who are glad for someone to teach them how to prepare and serve food economically.

The same Illinois Church, provided funds with which we purchased seeds for our people to plant and grow on their farms. This year, in order to demonstrate the 100 percent value of our investment, we prepared an exhibit of two dozen pint jars filled with vegetables raised from the seeds and canned by our women. Fruits and berries which our women made into jellies and preserved fruits were also included. We sent the exhibit to the church, where people were delighted with the result of their experience of "caring and sharing" with us, as they described it.

Through the past eleven years of service, God has been ever present and has guided our practical ministry to our mountain people. The spiritual ministry is an integral part of everything we do. If we are to succeed as missionaries we must live clean unselfish Christian lives, so pure that those whom we train can see Jesus in our everyday living. We must continue to walk what we talk.

Rural Pastors Confer

• Approximately twenty Methodist ministers and their wives met together on the evening of Sunday, Sept. 10, and the morning of Monday, Sept. 11, at the Lena Camp Grounds at Lena, Ill. Their purpose was to consider the whole field of the Town and Country Church.

The meeting was convened under the guidance of Dr. Bertram G. Swaney, Superintendent of the Rockford District, and the resource leader for the sessions together was Rev. Francis A. Drake, Administrative Secretary of Friends of the Soil.

Some definite results were: the formation of a local branch of the Methodist Rural Fellowship (Rev. Ralph Grieser, Methodist Church, Polo, Ill., Chairman); interest in the coming National Convention of the Church in Town and Country to be held at Elgin, Ill., in November, and the expressed purpose of a good many to attend this meeting; a strong spirit of dedication to the task felt throughout the meeting ,as it was begun and ended in worship and prayer; a recognition of our part in the vast program of the Ecumenical Church in the days ahead; and a vital sense of Christian comradeship becoming a joyous result of this meeting together.

Use of Religious Films Expands

• Expansion of distribution facilities for religious films has been announced by the Religious Film Association, 297 Fourth Ave., New York 10, N. Y., with the release of the statement that use of religious motion pictures in protestant churches has increased approximately 250 per cent since 1941. Both announcements were made by William L. Rogers, executive secretary of the Association.

In cooperation with the Y. M. C. A. Motion Picture Bureau, 347 Madison Ave., New York 17, N. Y., the Religious Film Association has opened an intensified visual education campaign which includes principal distribution by the Association of the Harmon Foundation Library of educational and religious films and the operation of film depositories by the Bureau in New York, Chicago, San Francisco and Dallas. Additional depositories may be opened in the near future.

Both the Religious Film Association and the Y. M. C. A. Motion Picture Bureau will distribute each other's catalogues to supplement their own, thus giving church groups greater access to the extensive group of educational, recreational and industrial films listed by the Y. M. C. A. Churches also will be able to avail themselves of the Y. M. C. A.'s indemnification plan whereby they can secure film damage coverage up to $50.00 per year.

The Harmon Foundation Library includes the productions of the Religious Film Society of Great Britain. Under the new arrangement, the Foundation's Division of Visual Experiment is free to concentrate on a program of experimental production of both religious and educational films.

Church groups will continue to secure films through their denominational publishing houses, of which 18 are members of the Religious Film Association. A new catalogue of 80 pages will be issued by the Association in a few weeks. The Association works in close cooperation with the International Council of Religious Education through an interlocking membership of the Council's Committee on Visual Education and the Association's Advisory Committee.

Lo, the Wise Indian

• *The Oklahoma Farm Sportsman* published a picture of a dilapidated house and washed-away field, a scene typical of the dust bowl country. It invited its readers to write a short story on the subject, offering a prize for the best narrative.

An Indian, a descendant from a north Georgia Cherokee, was given the award over 2,604 entries. His story was titled, "Maybe Indian Was Right After All."

"Picture show crazy of white man. Make big tepee, plow hill. Water wash. Wind blow soil, grass all gone. Squaw gone, papoose, too. No chuck, no pig, no corn, no hay, no cow, no pony. Indian no plow land. Keep grass. Buffalo eat grass. Indian eat buffalo. Hide make tepee; moccasins, too; Indian no make terrace; no build dam. . . . . All time eat. No hunt job. No hitchhike; no ask relief; no kill pig. Great Spirit make grass. Indian no waste nothing; Indian no work. White man heap crazy. Get crazy more all time."

Friendly Towns

• The *New York Herald Tribune* recently told the story of the generosity of hundreds of "Friendly Towns," which have entertained disadvantaged city children sent to them under the auspices of the Tribune Fresh Air Fund. The first friendly town was Sherman, Pa. To that town in 1877 went Rev. Willard Parsons, then a young graduate of Union Theological Seminary.

Fresh from a pastorate in the tenements of New York, he asked his congregation to entertain a group of children from the city. There are now 300 friendly towns, and the Fresh Air Fund has continued its work throughout the years. Now more than 12,000 children go each summer. In 66 years more than 700,000 city children have gone to the Friendly Towns.

Disciples Appointment

• The United Christian Missionary Society, Indianapolis, announces the appointment of Rev. Edwin L. Becker as National Director of Town and Country Church Work in the Division of Home Missions. Until recently Mr. Becker was the minister of the Brock-Peru Pastoral Unity in Nebraska. Mr. Becker is scheduled as a speaker before the National Convocation on the Church in Town and Country, Elgin, Illionis, November 14-16.

Mr. Becker received his A. B. degree from Drake University, and his B. D. from Yale. With a fellowship from Yale to study rural sociology, he received his M. A. degree from the University of Wisconsin in 1943. He has been pastor of the Brock and Peru Christian Churches in Nebraska for two years.

Thus, for the first time, the Disciples of Christ have a full time secretary in the rural church field. Previously for two years James A. Crain devoted part-time to rural work.

Greenway Retires

• Announcement has been made by the Board of National Missions, Presbyterian Church in the U. S. A., of the retirement of Rev. Charles T. Greenway, a member of the staff of the Town and Country unit. Mr. Greenway's service began in the administration of Dr. Warren H. Wilson. His retirement was made necessary solely for the purpose of protecting his eyesight. The rural church workers have always been impressed with Mr. Greenway's quiet and steady interest in the rural pastor. Mr. Greenway was also a generous cooperator, interested in the work of other denominations. Our best wishes go out to him.

For The Land's Sake

• Rev. A. G. Reynolds of the United Church of Canada is the author of a booklet published under the title above, by the United Church Publishing House, 299 Queen Street West, Toronto, Canada. It deals with developments in agriculture and the country church, and discusses at length the rural vaues. Each chapter closes with subjects for discussion.

Ministry to Agricultural Union Labor

• The Board of Home Missions of Congregational Christian Churches has established an experiment in a Christian ministry to union laborers. Rev. David Burgess has been appointed the minister of the project, with headquarters at Memphis, Tennessee.

Contact has been established with the Southern Tenant Farmers Union which has its headquarters at Memphis and, through the STFU, with such other unions as may be, from time to time, cooperating with STFU in the movement of workers to areas of labor shortages. (For instance, the STFU, having worked out an agreement with the Meat and Cannery Workers Union, Local 56, AFL, for the movement of "frozen" workers from the South to New Jersey, the ministry to union labor is also in contact with the latter union. The CIO local in a New Jersey cannery is involved in a similar manner.)

Mr. Burgess will follow the various streams of migration of Southern Tenant Farmers Union membership emanating from the South in various directions; namely, New Jersey, Florida, Michigan, Missouri, Arizona, etc. He will also work in the southern states with STFU laborers in cotton during the spring planting and chopping season and during the fall picking period. The choice of the stream of migration outside of the South to be followed during a given season will be a decision taken in consultation with the STFU staff and in the light of other factors.

This project is a ministry to union labor; the fact that the union chosen for cooperation consists of migrant agricultural workers is incidental.

This ministry to union labor is a project of the Board of Home Missions of Congregational Christian Churches and is to be distinguished from the migrant program of the Home Missions Council, which program the Board of Home Missions heartily supports.

In view of the emergency nature of the present labor situation, this project is supported by the Committee for War Victims and Services of Congregational Christian Churches.

This project is purely experimental and is established for only one year beginning July 1, 1944. Future developments will depend entirely upon results during this year.

Dwight Sanderson

• Dr. E. Dwight Sanderson, Professor Emeritus of Rural Sociology at Cornell University, died at Ithaca September 27. Dr. Sanderson was one of the best known of this nation's rural social scientists. He began his professional career as an entomologist. Dr. Sanderson was noted for his broad scholarship. He impressed rural churchmen with his generous interest in their work. The Secretary of the Committee on Town and Country sent an appropriate message to Mrs. Sanderson on behalf of the rural church fellowship.

Rio Grande College

• Rev. F. W. McDermott, formerly Director of Town and Country Work for the Ohio Baptist Convention, has been made President of Rio Grande College, Rio Grande, Ohio. The institution is located in a rural area and has stressed self-help and rural community service. Mr. McDermott was for 16 years a rural minister in New York. He has been awarded the Northern Baptist Convention's Rosa O. Hall award for distinguished service in the town and country ministry.

Rural and Ecumenical Church

• The United Christian Youth Movement in session at Lake Geneva, Wisconsin, arranged for a section on the Rural Church, a part of the seminar on the Ecumenical Church. Rev. Francis A. Drake, Administrative Secretary, Friends of the Soil, was leader of the section. The group felt that "the local community furnishes the basic point at which the ecumenical church may receive its impetus." They felt there was a need to develop larger parish plans and to intensify local church cooperation. They urged wider support for home and foreign missions. They recommended a more intensive educational program to train ministers and lay workers.

White House Conference

• The first conference ever held in the White House on rural education convened October 3-5. It was financed by the National Education Association and attended by about 200 persons. Farmers, teachers, labor leaders, journalists, government officials, public health officers were among those in attendance. Attention was given to policies in rural education for the first ten years following the war. The headquarters of the National Education Association is at 1201 Sixteenth Street, N. W., Washington, D. C.

1,000,000 Youth on Farms

• The U. S. Department of Labor announces that about 1,000,000 boys and girls from towns and cities helped to harvest the nation's crops this summer and fall.

A Morning Meditation

• God, who made the earth and all who dwell therein, even as the morning sun lifts up the dew from the hay and the wheat, let Thy radiant love remove the man-made confusion which separates me from Thee. With heart-rending shame I share the guilt of this age for professing piety, but failing to feed the hungry and clothe the naked, in a world where Thou hast unlocked overflowing storehouses, which sing loudly a plaintive song of Thy concern for the least of my fellow men. As I am going forth into the labor of this day, let my resolute purpose to reflect to my neighbors Thy generosity and Thy compassion be most obvious in the care with which I harvest the winter's supply and the kindness which I show to my thirsty team. I pray believing that the hungry, the naked, the wheat, the team and I are all encompassed within Thy eternal design and purpose. *Amen.*

—James D. Wyker

"I Believe in the Rural Church"

I believe in the Rural Church. I believe its progress is fundamental to the future welfare of our nation.

I believe in the Rural Community: in its neighborliness; in its serving institutions; in its creative environment of understanding and sympathy.

I believe in Rural People: in the integrity of the men and women of the soil; in the hopes and dreams of their sons and daughters; in their need for Christ.

I believe in the Rural Christ: He was one who loved the flocks and fields, the birds and trees, ripening wheat bending before the clean-blowing breeze. He loved the sons of the soil.

I believe a new day dawns for Christianizing rural life, the children of the countryside, rural communities and their institutions. I seek rural life for Christ. I believe "community religion" is essential to any present-day portrayal of Christ. I rejoice to have some part in the growth "toward a Christian America."

I believe in the Rural Church.

—Ralph L. Williamson

What Do We Expect of Our Pastors?

By CARL M. LEHMAN

• *What do we as church members expect of our pastors?* Perhaps, too much, considering how prone we are to criticize and how reticent to encourage them. But Paul tells about a number of things in his letter to the Thessalonians which we feel we would like to have our pastors consider.

First, we would like to have our pastor know, as Paul knew, that his work was not in vain. We do not want a discouraged pastor, for we fear he would have little to offer us. We want one who is confident that the seed he is sowing will bear fruit. Such confidence is contagious; it will not only help him but it will also help us.

We want our pastor to be bold. Paul had been beaten and thrown into prison at Philippi before he came to Thessalonica, but this did not keep him away from the synagogue nor keep him from declaring to the Jews gathered there that this Jesus whom he preached was the Christ. Neither do we want anyone to tell our pastor what he must preach. We want him always to preach that which he knows is true.

We do not want his exhortation ever to be deceitful or in guile. We want him to be genuine—sincere to the core. If he is not, we will know it and lose all confidence in him.

We do not want him to speak to please us, rather to please God who has entrusted the gospel to him. At times we will not like this, but we hope we will be men enough never to be satisfied with mere flattering words. If he should seek the glory of men, we will try not to despise him for it, but we may not succeed.

We want him to be gentle and understanding. "Gentle as a nurse with her children," Paul says. We do not want him to be so authoritative that he will refuse to listen to our own peculiar point of view, for sometimes we might be right.

We want him to like us, and to be interested in the things we are trying to do. He may find this hard to do, but he must remember that "if I have not charity I am become as sounding brass or a tinkling cymbal." Paul told the Thessalonians that they were so dear to him that he would have given to them not only the gospel, but his own soul. We would like that kind of a pastor.

Paul laboured night and day for them. His life was just and holy, and blameless among them. He exhorted, comforted, and charged everyone of them as a father does his children. He did all of this that they might walk worthy of God, into whose kingdom they had been called. We would like that to be our pastor's deepest desire, too.—The Mennonite.

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Contributions Wanted

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(1) Articles of about 900 word (to fill a page), descriptive of a loca program.

(2) Short items; news, plans, pub lications available.

(3) Illustrations; glossy photos line drawings, cuts of rural scenes.

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